THE Socinian *Slain* WITH THE *Sword of the* Spirit:

CONTAINING

Twenty Arguments; demonſtrating to the meaneſt Capacity, that the

HOLY GHOST IS THE Moſt HIGH GOD.

To which is Added,

A Reply to what Mr *Daniel Allen* has Objected, as well againſt this Fundamental Truth, as the Worſhip and Adoration of JESUS CHRIST, in his Book Intituled *The Moderate Trinitarian.*

Together with

A Brief Enquiry into the *Nature*, *Uſe* and *End* of the *LORD's PRAYER*; and ſome Remarks upon the Uſe which the *SOCINIANS* make of the Omiſſion of the Name of CHRIST therein.

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THE *Socinian* Slain WITH THE Sword of the Spirit, &c.

THE unwearied attempts of Satan and his inſtruments to corrupt the Faith and Worſhip of the Church of God, and to overthrow thoſe truths that lye at the very root of all Chriſtianity, are ſo *diſhonourable* to God, and ſo *dangerous* to the Souls of Men, that every one ought to ſtand upon his Guard, and to furniſh himſelf with ſuch Weapons, as are moſt likely to ſecure him from the *pernicious* efforts of his Spiritual Adverſaries.

The *Weapon* I have choſen, is the *Sword of the Spirit*, which is the *Word of God*; and if any man enquire the reaſon why I have ſo done, I ſhall return the ſame anſwer, as *David* did to *Abimelech* the Prieſt, with reſpect unto the Sword of *Goliah*, (*viz.*) there is none like it.

The reaſons I urge for the proof of this fundamental Truth are ſuch, as were collected at firſt for my own ſatisfaction; but having once done it, I could not content my ſelf with putting that Light under a Buſhel, which my own Conſcience tells me ought to be as a City upon a Hill which cannot be hid.

If a Neighbours Houſe be on fire, that man would be barbarous as well as fooliſh, which would either deny a Bucket of Water, or refuſe to lend a helping hand to extinguiſh thoſe devouring Flames which might otherwiſe reach his own Habitation. When the Air is infected with the Peſtilence, every man will endeavour to furniſh himſelf with proper remedies for his own preſervation, and every good man will be ready to communicate them to others ſo far as God hath enabled him; and when the Enemies of God and his Saints, like *Sampſon*'s Foxes joyn Tail to tail, it is every mans intereſt as well as duty to endeavour all he can to break the combination, and extinguiſh the threatning Firebrands, leſt the ſtanding Corn of Gods Church be ruined thereby.

Theſe are ſome of the reaſons which have prevailed with me, a private perſon, to venture abroad in the Cauſe and Intereſt of the truth of God, that I may prevent the effects of their ſly inſinuations, who lye in wait to deceive the ignorant and unwary; and becauſe they are ſo diligent in diſperſing ſmall Pamphlets, to the end, that they may be more readily peruſed by thoſe who have neither time nor inclination to read larger Tracts,

Tracts, or at leaſt are not willing to be at the charge of them, I have reduced my reaſons to ſuch a narrow compaſs, to prevent their being burthenſom in either of theſe reſpects. May that Holy Spirit, by whoſe Divine Influences alone every good Chriſtian is brought into, and preſerved in a State of Grace, render this ſmall Eſſay effectual, to the end for which I hope I have ſincerely deſigned it.

1. The Holy Ghoſt made the *Heavens* and the *Earth*, and the *Sea* and all that is in them, and therefore is the moſt High God. He moved at firſt upon the Face of the Waters, in order to the *production* of Creatures. *Gen.* 1. 2. By the word of the Lord were the Heavens made, and all the Hoſts of them by *the Spirit of his Mouth.* He gathers up the waters of the Sea together, as an Heap: He layeth up the Depth in Store-houſes, *Pſal.* 33. 6, 7. By his *Spirit* he hath *Garniſht the Heavens*, *Job.* 26. 23. The *Spirit of God* has made me, *Job* 33. 4. *David*, after a profound admiration of the Power and Providence of God, diſcovered in the Creation and preſervation of Angels, in the Order and diſpoſition of the Elements, the Stability of the Earth, the wiſe Order and Diſpoſal of the great and wide Sea, as well as the Rivers that flow into it for the common Benefit of Mankind; he deſcends to further particulars, and tells us, 'Tis He that cauſeth the Graſs to grow for the Cattle, and Herbs for the ſervice of Man, that he may bring forth Food out of the Earth: 'Tis he that produceth Wine, which makes glad the Heart of Man, Oyl that makes his Face to ſhine, and Bread

that ſtrengthens his Heart: 'Tis he, by whoſe wiſe Order and Diſpoſition the Trees are as a ſhelter and refuge to the Birds, the Hills to the wild Goats, and the Rocks to the Conies: 'Tis he that appoints the Moon for Seaſons, orders the Riſing and Going down of the Sun. Cauſeth Darkneſs by its abſence feedeth all the wild Beaſts of the Foreſt, gives proper Seaſons of Reſt and Labour to Man and Beaſt, fills the great and wide Sea with innumerable Creatures, and made it a proper Medium of Correſpondence between Remote and Diſtant Nations, by means of Navigation, as alſo a proper receptacle for the Leviathan or Whale. He tells us in the 30th *ver.* who is the immediate Efficient of the production and preſervation of all theſe, thou ſendeſt forth *thy Spirit*, and they are Created; thou reneweſt the face of the Earth. Here we ſee the *Spirit of God* is the maker and preſerver of the Heavens, Earth, and all Creatures in their Being and Order: Now this is a Work that requires Infinite Power, Infinite Wiſdom, Infinite Goodneſs; and ſince the Holy Ghoſt is poſſeſt of all theſe, He muſt be *the moſt High God*, and can be no other. Every Houſe is builded by ſome Man, but he that built all things is God, *Heb.* 3. 4.

2. The Holy Ghoſt is *Omniſcient*, and is therefore the moſt High God; That the Holy Ghoſt is *Omniſcient*, will be abundantly proved by the two following Conſiderations. He knows

1. All the *Deep Things of God.*
2. All the *Deep Things of Man.*

Firſt,

First, The *Holy Spirit* knows all *the deep things* of God. This is plain from the Expreſs Words of the Apoſtle, 1 *Cor.* 2. 10. For the Spirit *ſearches all things*, even the *deep things* of God; by which Expreſſion of Searching, is not only proved that the *Holy Spirit* knows all things, but that he knows them *after the ſame manner* as the *Father* to whom this Searching is applied in *Zach.* 3. 12. and many other places, to denote not previous Ignorance, but perfect Knowledge. The *Spirit ſearches all things*, even the *deep things of God*; for what Man *knows* the things of a Man, ſave the Spirit of a Man that is in him; even ſo the things of God *knows* no Man, but the *Spirit* of God, where 'tis worth our obſervation, that ſearching in the 10th *ver.* is explained by *Knowing* in the 11th ſo that ſearching the deep things of God is knowing them, in the intendment of this bleſſed Apoſtle. That the Spirit knows all the deep things of God, is proved by the Simile the Apoſtle makes uſe of to illuſtrate it; for as no Mans *Secret* can be hid from the Spirit of that Man, becauſe it is within him, and knows all his Intentions and Actions, ſo not one of the *deep things of God* can be *hid* from the *Spirit of God*; for the ſame reaſon, otherwiſe the Apoſtles Argument would be altogether *weak* and unconcluſive. Now 'tis plain, that nothing leſs than an *Infinite Eſſence* can comprehend all the deep things of an *Infinite Underſtanding*.

2. *The Holy Ghoſt knows* all the deep things of Man, he that *Searches the Heart knows* what is the *Mind* of the Spirit, becauſe he maketh Interceſſion for the Saints, according to the

Will of God: He that *ſearches* the Heart, that is, that perfectly *knows* all Hearts, knows the mind of the Spirit, that is, the moſt ſecret Deſigns and Intentions of the Spirit. Now to *ſearch* the Heart is the peculiar property of the moſt High God, *Jer.* 17. 10. I the Lord *ſearch* the Heart, that is, I alone, and none elſe beſides me; thou, even thou only *knoweſt* the Hearts of all the Children of Men, 1 *Kings* 8. 39.

3. The Holy Ghoſt is *Omnipreſent*, and therefore is the moſt High God by Nature and Eſſence, and can be no other; whither ſhall I go from thy *Spirit*? whither ſhall I fly from thy *Preſence*? *Pſal.* 139. 7. 'Tis as eaſie to fly from the *Preſence* of God, as it is to fly from the *Spirit* of God: Now to be Omnipreſent is the ſole property of an *Infinite* and Unlimited Eſſence: Can any hide himſelf in ſecret places that I ſhall not ſee him? Do not I *fill Heaven and Earth*, ſaith the Lord? And this Argument receives further Confirmation from all thoſe *good Offices*, which this bleſſed Spirit performs to the Church in general, and every particular Member thereof, which are all ſuch as require Immenſity of Eſſence, as well as all other boundleſs perfections of the Deity; but of that more hereafter.

4. The Holy Spirit is *Eternal*, and therefore is the moſt High God by Nature and Eſſence: Eternity we all know is the property of a ſelf-exiſtent and ſelf-ſufficient Being, which is proper only to one, who is God by Nature and Eſſence: Now that Eternity is one of the Infinite Perfections of the Bleſſed Spirit, is plain from *Heb.* 9. 14. where it is ſaid,

ſaid, that Chriſt thro *the eternal Spirit* offered himſelf without ſpot to God: If he be the *Eternal* Spirit, he is either the Creator or a Creature; if he be the Creator, the cauſe is granted which we contend for; if he be a Creature, he could not be Eternal, ſince there was a time when he was created, and conſequently a time when he had no Being.

5. The Holy Ghoſt is in ſeveral places of Scripture expreſsly called God; and *Peter* ſaid to *Ananias*, why has Satan filled thine heart to lye to the Holy Ghoſt, thou haſt not lyed unto men, but unto God, *Acts* 5. 3, 4.

There are diverſities of Gifts, but the *ſame Spirit*; and there are diverſities of Operations, but the *ſame God*, which worketh all in all, 1 *Cor.* 12. 4, 6.

The *Spirit of the Lord* is the *God* and *Rock of Iſrael*, 2 *Sam.* 23. 2, 3. The *Spirit* of the Lord ſpake by me and his word was in my Tongue, the *God of Iſrael* ſaid, the *Rock* of *Iſrael* ſpake to me, he that ruleth over men muſt be juſt, ruling in the fear of God.

Know you not that you are the Temple of God, and that the Spirit of God dwelleth in you *viz.* as in his Temple, 1 *Cor.* 3. 16. If the Holy Spirit were not God by nature, this argument would be altogether unconcluſive, for it would no ways follow that Believers are the Temple of God, becauſe the Holy Ghoſt dwells in them as his Temple if the Holy Ghoſt were not God. If any man defile the Temple of God him ſhall God deſtroy, for the Temple of God is Holy, which Temple you are, *v.* 17. compare both theſe with 1 *Cor.* 6. 19.

19. Know you not that your Bodies are the Temples of the Holy Ghoſt which is in you, and that it may be out of controverſy who the Holy Ghoſt is, you will find that he is the living God. 2 *Cor.* 6. 16. For ye are the Temple of the living God, as God hath ſaid, I will dwell in them and walk in them, and I will be their God, and they ſhall be my people.

He is *worſhipped* by the Seraphims, under ſuch titles and appellations as are proper only to the *moſt High God*, Iſa. 6. 1, 2, 3. In the year that King *Uziah* dyed, I ſaw the Lord ſitting on his Throne, high and lifted up, and his Train filled the Temple. Above it ſtood the *Seraphims*, and they cryed one to another and ſaid, *Holy, holy, holy, is the Lord God of Hoſts*, the whole Earth is full of his Glory, *v.* 8. And I heard the voice of the Lord, ſaying, whom ſhall I ſend, and who will go for us; and in the 9th and 10th verſes, we have the Prophets Commiſſion and Errand, go and tell this people; hear ye indeed but underſtand not, ſee you indeed but perceive not, make the heart of his people fat and their ears heavy, *&c.* now compare all this with *Acts* 28. 25, 26, 27. and you will find that the Holy Ghoſt was worſhipp'd under thoſe characters; and *Paul* ſaid, well ſpake the *Holy Ghoſt* by *Iſaiah* the Prophet to our Fathers, *Go to this people*, and ſay, hearing ye ſhall hear and not underſtand, and ſeeing you ſhall ſee and not perceive; for the heart of this people is waxed fat, *&c.* Obſerve, he that is worſhipped by the Seraphims ſends the Prophet on this errand.

He

He is called the *moſt high*, as you may ſee by comparing *Iſa.* 63. 2. with *Pſalm* 78. 56. In the firſt of theſe places 'tis ſaid that the Children of *Iſrael* rebelled and vexed *his Holy Spirit*, wherefore he was turned to be their Enemy, and fought againſt them; and the laſt tells us that they tempted and provoked the *moſt High God*, and kept not his Teſtimonies.

In the laſt place he is called the *power of the Higheſt*, that is, the *Higheſt Power*, they are the words of the Angel to the Bleſſed Virgin, *the Holy Ghoſt* ſhall come upon thee, and the *power of the Higheſt* ſhall overſhadow thee, therefore alſo that holy thing that is born of thee ſhall be called the Son of God, *Luke* 1. 35. Now if the *power* of the Holy Ghoſt be the power of the Higheſt, then it is beyond contradiction, that the Holy Ghoſt is the moſt High God, but that ſo it is, is before proved.

6. The Holy Ghoſt is the Author, Inditer, and Inſpirer of the Scriptures, and therefore God bleſſed for ever, for all *Scripture* is given by *Inſpiration of God*, 1 *Tim.* 3. 16. Miniſters are forbid to handle the *word of God* deceitfully, 1 *Cor.* 4. 2. Faith comes by hearing, and hearing by the word of God, *Rom* 10. 17. Let the word of God dwell in you richly, *Coll.* 3. 16. And finally the Apoſtles tells us, that thoſe who receive the *word*, not as it is the *word of man*, but as it is indeed and in truth the *word of God*, may comfortably aſſure themſelves that they are called by God to his Kingdom and Glory, 1 *Theſ.* 2. 13.

A great cloud of witneſſes might be produced, which leave no room for the leaſt heſitation in this matter, *viz.* that the Scriptures are the word of God. The next thing therefore that comes to be proved is, that the *Holy Ghoſt* is the *Author*, *Inditer*, and *Inſpirer* of the *Holy Scriptures*; and if that be once done, it unavoidably follows, that the Holy Ghoſt is God bleſſed for ever, and therefore I ſhall mention ſome few of thoſe many teſtimonies that give their unanimous ſuffrage in this matter. The *Prophecy* came not in old time by the *will of man*, but holy men of old ſpake as they were *moved* by the *Holy Ghoſt*, 2 *Pet.* 1. 21. of which Salvation the Prophets diligently enquired who prophecied of the Grace that ſhould come unto you, ſearching what, or what manner of time the *Spirit of Chriſt* which was in them did teſtify, when it ſignified before-hand the ſufferings of Chriſt and the glory that ſhould follow, 1 *Pet.* 1. 10, 11. *The Spirit of the Lord* ſpake by me, and his word was in my Tongue, 2 *Sam.* 23. 2, 3. The Scriptures muſt needs be fulfilled, which the *Holy Ghoſt* by the mouth of *David* ſpake, *Acts* 1. 16. Well ſpake the *Holy Ghoſt* by *Iſaiah* the Prophet unto our Fathers, ſaying, go unto this people and ſay, hear ye indeed but underſtand not, *Acts* 28. 25, 26. From all which it plainly appears, that the Holy Ghoſt is the Author, Inditer, and Inſpirer of the Holy Scriptures; and ſince as we have abundantly proved they are the word of God, the Holy Ghoſt is ſo, and can be no other.

7. The

7. The Holy Ghoſt is the moſt High God, and can be no other, becauſe every Believer is *a Temple Dedicated* to his *Honour* and *Service*, and this is that that no true Chriſtian ſhould be ignorant of; Know you not, ſays the great Apoſtle of the *Gentiles*, that you are the *Temples of God?* And how does that appear? the Reaſon is plain in the following Words, and the *Spirit of God* dwells in you, 1 *Cor.* 3. 16. Again, Know you not that your Bodies are *the Temples of the Holy Ghoſt* which is in you, *i. e.* as in his *Temple*; and we have before proved in the 5th Reaſon, that to be the Temple of the Holy Ghoſt, and the Temple of the Living God is all one. We juſtly blame the Idolatry of the Papiſts, in dedicating Temples to *Peter*, *Paul* and other Saints; becauſe they give that Honour to Creatures, that is due to God alone: But certainly it were more blame-worthy for us, to dedicate our Souls and Bodies as living Temples to the Honour and Service of the Holy Ghoſt, if he were not the moſt high God; ſince the Homage and Service paid to the Holy Ghoſt in ſuch, a Dedication muſt needs be of a higher Nature, than the Dedication of a Building made with Hands, to the Honour and Service of any Creature.

8. The *Holy Ghoſt raiſes* the Dead, and therefore is the moſt High God, and can be no other: It was this bleſſed Spirit that *raiſed up Chriſt* from the Dead; Chriſt alſo hath ſuffered for us, the Juſt for the Unjuſt, that he might bring us to God, being put to death in the Fleſh, but *quickned by the Spirit*, 1 *Pet.* 3. and 18. and how great that *Power* is that *raiſed up Chriſt*

Chriſt from the dead, the Apoſtle *Paul* is not able to declare, and therefore he calls it, not only the *Power of God*, but the *Exceeding Greatneſs* or *Energy* of his *mighty Power*, *Epheſ.* 1. 19. and not only Jeſus Chriſt the *Head*, but all *Believers* who are *his Members* are *raiſed* by this bleſſed Spirit: if *the Spirit* of him, who *raiſed up Chriſt* from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your Mortal Bodies, by his *Spirit* that dwelleth in you, *Rom.* 8. 11. Once have I heard this, yea twice, ſaith the Royal Prophet, that *Power belongs* unto God, *Pſal.* 62. 11. 'tis God *alone* that *raiſes* the Dead, 2 *Cor.* 1. 9. the Bodies of Men, how are they *diſperſed* every where, their duſt *blown* into all *Corners* of the World: Now who can recollect their *ſcatter'd Atoms*, who can *change* the vileneſs of an *Earthly*, into the Glory of a *Heavenly Body*, a Body to *endure* to all Eternity, but he that has *an Infinite Arm*, a Power for which nothing can be too hard; a Power, whereby he is able to ſubdue even *all things* unto himſelf.

It would be altogether in vain for the Enemies of the Eternal Deity of the Holy Ghoſt to object that *Peter* raiſed *Dorcas* and *Paul Eutychus*, and therefore we can no more prove the *Holy Ghoſt* to be the *moſt High God* from his *raiſing the dead*, than we can prove *Peter* or *Paul* to be ſo, ſince both theſe diſclaim their own power in this matter, the firſt in *Acts* 3. 12. Ye men of *Iſrael* why marvel ye at this, and why look you ſo earneſtly upon us, as tho by our own *power or Holineſs* we have made this man to walk, and

Paul

Paul makes the like Declaration. I will not dare to ſpeak of any of thoſe things which Chriſt has not wrought by me, to make the *Gentiles* obedient in word and deed, through mighty ſigns and wonders by the power of the Spirit, *Rom.* 15. 18, 19. Now we never find that the Holy Ghoſt receives a power of working Miracles from any other, as *Peter* and *Paul* own they do, ſo that this objection is ſo far from *darkning* the truth we contend for, that it tends to further the *illuſtration* of it.

9. The Holy Ghoſt *formed* Jeſus Chriſt in the Womb of the Virgin, and therefore is the moſt High God, and can be no other. Since this is a ſtupendious and amazing Act of Creating Power, the Holy Ghoſt ſhall *come upon thee*, and the *Power of the higheſt* ſhall overſhadow thee, therefore that Holy thing that is born of thee, ſhall be called *the Son of* God, *Luk.* 1. 35. She was found with Child of the *Holy Ghoſt*, *Matth.* 1. 18. That which is *conceived* in her is of the *Holy Ghoſt*, *Matth.* 1. 20. Now 'tis only the *Power* of the moſt High God that can be called the *Higheſt Power*; and it was only by the Power of the Higheſt, that ſuch a *mighty Work* could be effected: The ordinary *formation* of a Child in the Womb, is one of the wonders of Divine Power and Wiſdom. I will praiſe thee, ſaith *David*, for I am *fearfully* and *wonderfully* made, and that my Soul knoweth right well: My ſubſtance was not hid from thee when I was made in ſecret, and curiouſly formed in the lower parts of the Earth; thine Eyes did ſee my ſubſtance, yet being imperfect and in thy Book, all my Members were written, which

in Continuance were faſhioned, when as yet there was none of them; thou haſt poſſeſſed my Reins, thou haſt covered me in my Mothers Womb, *Pſal.* 139. 14, 15, 16. Before I formed thee in the Belly I knew thee, *Jer.* 1. 5. Remember, I beſeech thee, that thou haſt made me as the Clay, and wilt thou bring me to Duſt again? Thou haſt poured me out as Milk, thou haſt curdled me like Cheeſe, thou haſt Cloathed me with Skin and Fleſh, thou haſt fenced me with Bones and Sinews, thou haſt granted me Life and Favour, and thy Viſitation has preſerved my Spirit, *Job* 10. 9, 10, 11, 12. And if this be ſo in an ordinary way, there muſt at leaſt be as great a power put forth, in the formation of the Humane Nature of Chriſt; and this was an Effect of the power of God, wherefore he ſaith, when he cometh into the World, Sacrifice and Offering thou wouldſt not; a Body *haſt thou prepared* for me; then ſaid I, lo I come to do thy Will, O God! a Body haſt thou prepared for me, *Heb.* 10. 5, 7, 9. Seeing then ſuch an Extraordinary Work, as the formation of the Humane Nature of Chriſt, is ſo plainly and clearly attributed to the Holy Ghoſt, he muſt be the moſt High God, and can be no other.

10. He, by whoſe Power Jeſus Chriſt and his Apoſtles caſt out Devils, and performed all their Miracles, muſt needs be the moſt High God, and can be no other. And here, firſt I ſhall prove that the Miracles that were wrought by Jeſus Chriſt, were done by the power of God, and to this the Holy Ghoſt, by the Mouth of the Apoſtle *Peter*, witneſſeth,

ſeth, *Act.* 2. 22. Jeſus of *Nazareth*, a Man approved of God among you, by Miracles and Wonders, which God *did by him* in the midſt of you: Now this could not be true if the Holy Ghoſt were not God, becauſe we find, *Matth.* 12. 28. that Chriſt caſt out Devils by the *Spirit of God*: So that if Chriſt caſting out Devils by the power of the Holy Ghoſt, does not prove the Holy Ghoſt to be the moſt High God, then that Text, *Joh.* 14. 10. The Father that dwelleth in me, he *doth the works*, does not prove the Father to be ſo: Again, if the Father, Son and Holy Ghoſt were not one God, they could not, with any tolerable Congruity, be ſaid to do the ſame things. Secondly, The Apoſtles *wrought all* their Miracles, Signs and Wonders by the Power of the Holy Ghoſt, as is plain from the forementioned Text, *Rom.* 15. 18, 19. I will not dare to ſpeak of any of thoſe things, which Chriſt has not *wrought by me*, to make the *Gentiles* obedient in word and deed, through *mighty Signs* and *Wonders* by the *power* of the *Spirit of God*. Now there is not any Power ſuperior to that, whereby Jeſus Chriſt and his Apoſtles caſt out Devils, and performed all their Miracles, from whence it undeniably follows, that the Holy Ghoſt is the Almighty, and conſequently the moſt High God.

11. The Holy Ghoſt is the moſt high God, and can be no other, becauſe *the Sin and Blaſphemy* againſt him is *unpardonable*, and for that reaſon attended with the *Higheſt Aggravations*, which could not be, if he were not the moſt High God; becauſe, under that ſuppoſition, the ſins againſt *him*, who is his Superior, would

be attended with *Higher Aggravations*, as being committed againſt a *Higher Power* and Authority: But on the contrary, all manner of Sin and Blaſphemy ſhall be forgiven unto Men, but whoſoever *ſpeaketh againſt* the Holy Ghoſt ſhall *never be forgiven*, neither in this World, nor in the Word to come, *Matth.* 12. 31, 32.

12. The Holy Ghoſt *appoints Officers* in the Church for his own *Honour and Service*, as the Prophets and Teachers miniſtred to the Lord and faſted, the Holy Ghoſt ſaid, *ſeparate me Barnabas* and *Paul*, for the work whereto I *have called* them; ſo they being *ſent forth* by the Holy Ghoſt, departed and *preached* the word, *&c. Acts* 13. 2, 4, 5. Now we all know that Miniſters are the *Ambaſſadors* of the moſt High God, ſent forth upon the great Errand of Intreating Sinners to be reconciled to him; ſeparate *me Barnabas* and *Paul*, for the work whereunto I have called them; whereby we plainly ſee, that Miniſters are ſeparated by the Holy Ghoſt to his own *Work and Buſineſs*, and therefore he is the moſt High God, ſince it would otherwiſe be the greateſt preſumption imaginable to uſurp this Royalty: ſo that this Text at once proves the Holy Ghoſt to be a Perſon, and ſuch a Perſon as has all ſoveraign Power and Authority in himſelf: add hereunto, that this Direction was given as an anſwer of Prayer and Faſting, and as they *Miniſtred to the Lord and Faſted*, the Holy Ghoſt ſaid, *&c.* It is in vain to object, that God gave this Anſwer by the Holy Ghoſt, as the principal Miniſter of the Court of Heaven, ſince this is firſt to beg the Queſtion inſtead

ſtead of proving it; and 2dly, it would be intolerable preſumption in ſuch a Miniſter to make this Anſwer in his own Name, and thereby uſurp the Royalty of the King of Kings. Suppoſe an Earthly King ſhould have a Petition preſented to him, in a matter of the higheſt importance, and a Miniſter of State ſhould preſume to anſwer it, in terms importing that it was his own will and pleaſure that the Petitioner ſhould do ſuch and ſuch things, without any reference at all to the Will and Pleaſure of his Soveraign, how highly would this be reſented by his Prince, between whom, and the meaneſt of his Subjects there is but a finite circumſtantial difference. But the difference between God and the moſt exalted Creature is infinite, and therefore, if ſuch a piece of Preſumption would be intolerable upon Earth, it can never paſs in the Court of Heaven.

13. The Holy Ghoſt is the *Giver and diſpoſer of Eternal Life*; he that ſoweth to the Spirit, ſhall of the Spirit *reap Life Everlaſting*, *Gal.* 6. 8. Now this is a Gift beyond all Conception and Expreſſion; a Gift, wherein God will diſcover the Riches of his Glory in the Veſſels of Mercy, who are before prepared for it. To ſay that this glorious and unſpeakable Gift is at the diſpoſal of any Creature, how highly exalted ſo ever he be, is abſurd and blaſphemous, in that it robs the Divine Eſſence of one of its moſt Royal Prerogatives; the Gift of God is Eternal Life, through Jeſus Chriſt our Lord: It is the Gift of God alone, who is that one Law-giver, able to ſave and to deſtroy, *Jam.* 4. 12. and

therefore the Holy Ghoſt is (together with the Father and the Son) this one Law-giver, otherwiſe he could not be able to ſave, with an everlaſting Salvation, as the firſt of theſe Texts affirms; and if he were a diſtinct Eſſence from the Father and the Son, it could be none of his to beſtow, ſince that would make three ſuch Law-givers inſtead of one.

14. The Holy Ghoſt Diſpenſes his *Gifts and Graces* in the Church, in a way of abſolute Soveraignty: To one is given by the Spirit the word of Wiſdom, to another the word of Knowledge by the ſame Spirit, to another Faith, the gift of healing, Miracles, Prophecy, diſcerning of Spirits, Interpretation of Tongues, *&c.* all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally *as he will*: Thus you ſee the Holy Ghoſt makes his own *Will* the Rule of his Actions, without being accountable to, or directed by any Superiour. But this were moſt abſurd if he were a Creature, ſince all ſuch are under an indiſpenſable obligation to Duty and Obedience; and ſince the Holy Ghoſt is not ſo obliged, but on the contrary, diſpoſes of his Gifts and Graces in a way of abſolute Soveraignty, He is the moſt High God, and can be no other.

15. The Holy Ghoſt is above all *teaching and direction* from any other, and therefore is the moſt High God; Who hath directed the Spirit of the Lord, or being his Councellor hath taught him? With whom took he Counſel, or who hath inſtructed him, and ſhewed him the way of underſtanding? *Iſa.* 40. 13.

16. He

16. He who is to be worſhipped with Religious Worſhip and Adoration is the only true God, I mean with reſpect to his Eſſence. But the Holy Ghoſt is ſo to be worſhipped, *Ergo*

The Major is plain from the 20th of *Exodus*, And God ſpake all theſe Words, ſaying, I am the Lord thy God, *&c.* thou ſhalt have no other Gods before me, thou ſhalt not bow down to them, nor worſhip them, *&c.* and from the words of our Bleſſed Saviour, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve, *Matth.* 4. 10.

That the Holy Ghoſt is to be ſo worſhipped, will appear from the following Conſiderations.

Firſt, We are in our Baptiſm laid under the *ſame Obligations* to his Worſhip and Service, as we are to the Father and the Son, being baptiſed in *his Name* as well as *theirs*, *Matt.* 28. 19. Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the *Holy Ghoſt*; ſo that if he be not one with the Father and the Son, then we are baptized into the worſhip and ſervice of one true, and two falſe Gods.

2. The Holy Ghoſt is to be prayed to as to the Fountain of Grace; for thus does the great Apoſtle of the *Gentiles* pray to him, as well as to the two other Perſons, 2 *Cor.* 13. 4. The Grace of our Lord Jeſus Chriſt, the Love of God, and the Communion of the Holy Ghoſt be with you. 2 *Cor.* 13. 14. And *John* the beloved Diſciple prays to him as the Fountain of Grace, under the Denomination of the ſeven Spirits that are before the Throne, ſo called becauſe of his perfect Super-intendency

dency over the seven Churches, who are more safe under his Protection and Influence, than if every Church had a particular Spirit assigned to take care of their affairs.

3. We are no less than seven times within the compass of two Chapters, *viz.* the 2d and 3d of the *Revelations*, required to hear; that is, to obey his Dictates: He that hath an Ear, let him hear what the Spirit saith unto the Churches, and all the worship and obedience of Believers is called a sowing to the Spirit, *Gal.* 6. 8. from all which it undeniably follows, that the Holy Ghost is essentially the most High God, otherwise, those who pay this Religious worship and adoration to him, are gross Idolaters.

17. The Holy Ghost is the sender of Jesus Christ, and therefore is the most High God, and can be no other. That this is so, is plain, *Isa.* 48. from the 12th to the 18th Verses. There we find, that he who calls himself the *Lord our Redeemer*, in the 17th verse, calls himself the *first and last* in the 11th; affirms that he created the Heavens and the Earth in the 13th, promises success to *Cyrus* against the *Caldeans*, in the 14th and 15th, and in the 16th, affirms himself to be *sent by* the Lord God *and his Spirit*; neither is there any person in Heaven or Earth that answers all these Characters, and is *sent by* the Lord God and his Spirit, but Jesus Christ; from whence 'tis plain, that the Holy Ghost is the sender of Jesus Christ in conjunction with the Father, and consequently is the most high God, because Jesus Christ could be sent by no other.

18. The

18. The Holy Ghoſt is *one God* with the Father and Son, and therefore is the moſt high God, I mean with reſpect to his Eſſence, ſince every body will grant that the Father is ſo. There are three that bear witneſs in Heaven, the Father, the Word, and the *Holy Ghoſt*, and theſe three are *one*, 1 *John* 5. 7. We have before proved, that the Holy Ghoſt has ſuch *Names and Titles* as are *proper only* to the moſt high God, and that he performs ſuch *acts and works* as require all the *boundleſs perfections* of the Deity; and therefore if we would underſtand the word of God aright in this place, we muſt compare it with thoſe Texts, which we have before mentioned under thoſe heads, and they will lead us to an *oneneſs of Eſſence*; for certainly he who has ſuch Names and Titles, and performs ſuch acts and works as cannot with any tollerable congruity be aſcribed to, or *performed* by any other, than he that is the moſt high God, muſt be one in Eſſence with the Father, and the Son, or elſe we muſt of neceſſity ſuppoſe there are three Gods inſtead of one; 'tis abſurd to ſay that the intendment of this Text is, that the Father, Son and Holy Ghoſt, are one in conſent and agreement, for ſo all good Chriſtians are one; but this oneneſs muſt be underſtood of an oneneſs of Nature, becauſe it is ſuch an *oneneſs* as entitles the Holy Ghoſt to the *Faith and Obedience* of the Church, all whoſe Members are baptized in *his Name*, and thereby obliged to perform that *Homage* to him; and this interpretation is encouraged and countenanced by thoſe Texts, which mentions the Holy Ghoſt upon equal

equal terms with the Father and the Son, and they are ſuch as affirm thoſe works of him, together with the other perſons which require infinite Wiſdom and Almighty Power, as *Pſalm* 33. 6. By the *word of the Lord* were the Heavens made, and all the Hoſt of them by the *Spirit* of his Mouth, and very remarkable to this purpoſe is that Prayer of the Apoſtle *Paul*, for the *Coloſſians*, that their hearts might be comforted, being knit together in love, unto all Riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, (*viz.* the Holy Ghoſt diſtinguiſht from the other perſons in the Bleſſed Trinity under that character) and of the Father and of Chriſt, in whom are hid all the Treaſures of Wiſdom and Knowledge, *Coll.* 2. 2, 3. and that Prayer of the ſame Apoſtle; 1 *Theſ.* 3. 11. now God himſelf *viz.* the Holy Ghoſt, and our Father, and the Lord Jeſus Chriſt direct our way unto you. To the ſame purpoſe are the two forecited Prayers, *viz.* of the Apoſtle *Paul*, 2 *Cor.* 13. 14. The Grace of our Lord Jeſus Chriſt, the Love of God, and the Communion of the Holy Ghoſt, be with you all, *Amen*. And that of the Beloved Diſciple, *Revelations* 1. Grace be to you from him which is, and which was, and is to come, and from the ſeven Spirits that are before his Throne, and rom Jeſus Chriſt. If the Holy Ghoſt were any thing leſs than the moſt high God, he muſt be a Creature, and then what abſurd confounding of God and the Creature muſt theſe Texts make, and how ridiculous is it to affirm that a Creature made all things, pre-

preſerves all things, and that in ſuch a fooliſh thing as a Creature, leſs than nothing, and lighter than vanity, are hid all the Treaſures of Wiſdom and Knowledge.

19. He that is the great *Author* and worker of *all Grace* in the Hearts of Believers, muſt needs be the moſt high God, ſince theſe Graces are produced in the Soul by the *Almighty Power* of God, there is an *exceeding greatneſs*, of *Power* put forth in thoſe that believe, and the Apoſtle *Paul* affirms, *Epheſ.* 1. 19, 20. that the mighty power or energy of God, which produces Faith, is the ſame that raiſed up Chriſt from the dead, and ſet him at his own right hand in the Heavenly places. Now we have already proved, that the power which raiſed up Chriſt from the dead, was the power of the Holy Ghoſt. That the Holy Ghoſt is alſo the Author of all that is good and praiſe-worthy in the Church, ſhall be proved after we have ſet before you in clear Scripture Light, that this Spirit was it which qualified *Chriſt* as Man for the work of his Mediation. See *Iſa.* 11. 1, 2, 3. There ſhall come forth a Rod out of the ſtem of *Jeſſe*, and a Branch ſhall ariſe out of his Roots, and the Spirit of the Lord ſhall reſt upon him, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Might, the Spirit of Knowledge and of the fear of the Lord, and ſhall make him of quick underſtanding in the fear of the Lord: He ſhall not judge after the ſight of his Eyes, nor reprove after the hearing of his Ears, but in Righteouſneſs. Thus you ſee what the Holy Ghoſt was, and what he did to the Humane Nature of Chriſt the Head: now

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let us ſee whether he is not the Author and Fountain of Grace, to all Believers who are his Members, and for this turn to *Epheſ.* 5. 9. and there you will find that the Fruit of the Spirit is in all *Goodneſs*, *Righteouſneſs* and *Truth*. To one is given the *word of Wiſdom*, to another the *word of Knowledge*, to another *Faith* by the *ſame Spirit*, 1 *Cor.* 12. 7. The Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Meekneſs, Temperance, Faith, *Gal.* 5. 22. ſo that nothing can be more plain than this, that all that is good and praiſe-worthy in Believers, is the fruit and effect of the mighty Power and Energy of the Holy Ghoſt; and yet 'tis as true that every good and perfect Gift comes down from above, from the Father of Lights, with whom there is no variableneſs nor ſhadow of turning; and that Faith is not of our ſelves, it is the *Gift of God*, and that Believers are kept by *the Power of God* through Faith unto Salvation, from whence 'tis undeniable, that the power of God, and the power of the Holy Ghoſt *is all one*; and if the perſons in the bleſſed Trinity have but one and the ſame *Power*, they have but one and the ſame Nature, and conſequently, if the Father is Almighty, the Son is ſo, and the Holy Ghoſt is ſo; and if the Father is the moſt High God, in reſpect of his *Nature* and *Eſſence*, the Son and the Holy Ghoſt are ſo too, ſince the Nature and Eſſence is but one, tho the Perſons three; and if the Father is the God of all Grace, becauſe he is the *Author and Worker* of it, the Spirit is ſo for the ſame reaſon.

20 He it is who is the great *Comforter, Director and Guide* of the Church of God in general, and of every Believer in particular, in *every Age*, is the moſt High God. In the multitude of my thoughts, within me, ſays *David*, thy Comforts delight my Soul: tis God that comforts thoſe who are caſt down, *I, even I am he that comforteth you*: Who art thou that art afraid of a Man that ſhall die, and the Son of Man that ſhall be made as Graſs, and forgetteth the Lord thy maker, *Iſa.* 51. 12. Now if the Holy Ghoſt be the great comforter of the Church, as we are four times told he is, in *John*'s Goſpel, *Joh.* 4. 16. 26. 15 and 26. 16 and 7 *ver.* then he is *the God of all Conſolation*, *Rom.* 15th and 5th, and conſequently the moſt High God, ſince this Office of being the *Comforter* of all good People, in every *Condition and Age* of the Church, is ſuch a work as requires *Omnipreſence*; for how can he *comfort* them, that is not *preſent* with them? It requires *Omniſcience*, , for how can he apply his Conſolations, if he does not at the ſame time *know their wants* and *grievances*, and what is proper for their *Relief*? He muſt alſo be preſent with them in all places, where-ever they are, and perhaps in a milion of places at one and the ſame time, and that requires *Immenſity and Omnipreſence*. He muſt be *able* to comfort them, ſince it would be a reflection upon the Father, to ſay that he has appointed one to this great work, who wants all thoſe perfections that are neceſſary for it; and if he be *able to comfort them in every ſtate* and condition of Life, he muſt be the *God of all Grace*, he muſt be *Almighty*: Now he that has all

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"theſe *Infinite Perfections* muſt be the *moſt High God*, and can be no other, ſince he wants no *perfection* that is neceſſary to render him ſo; and well may Believers be comforted in all their Tribulations by this bleſſed Spirit, ſince they are born of him, *John* 3. 5, 6. Now the production of the new Creature is a creating act, and it requires no leſs than Almighty Power, and according to the working of this power in us, for the production of the new Creature, as well as its preſervation. God is able to do for us exceeding abundantly, above all that we can ask or think, *Epheſ.* 2. 20. Now the power that worketh in Believers is the power of the Holy Ghoſt, or we muſt deny the whole New Teſtament, ſo that nothing can be more plain than this, that the power of the Holy Ghoſt is an Almighty Power, and conſequently that he is the Almighty God; and if the Almighty God be not the moſt High God, 'twill be very hard to prove that the Father is ſo.

Again, if we conſider the Holy Ghoſt, as the great *Leader*, *Guide* and *Director* of the Church, and all its particular Members in their way to Glory, through ſo many *Enemies* within, and *Enemies* without, his Divine Perfections will abundantly ſhine forth; if he were not Infinite in *Knowledge*, he could not foreſee the Deſigns of his Enemies to prevent them; the *wants* of his People to ſupply them. We have before proved, that he is *the Spirit of all Grace*, and ſhall add ſome few Texts of Scripture, which hold forth the Offices that this Bleſſed Spirit performs to every particular Believer. They are led by him into all truth,

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as many as are led by the Spirit of God, they are the Children of God. Now this is the work of the moſt high God to lead his people: thou art my Rock and my Fortreſs, therefore for thy name's ſake *lead me and guide me*, Pſal. 31. 3. He leads all the people of God upon the face of the *whole Earth* at the ſame time, and what can do this but Infinite Wiſdom, and Infinite Power. This is the office of the Lord God to lead his people. Behold the *Lord God will* come with a ſtrong hand, his arm ſhall rule for him: Behold his reward is with him, and his work before him. He ſhall feed his Flock like a Shepherd, he ſhall gather the Lambs in his arms, and carry them in his Boſom, and ſhall *gently lead* thoſe that are with young, *Iſa.* 40. 10, 11. He reſtoreth my Soul, and leadeth me in the midſt of the paths of righteouſneſs, for his names ſake, *Pſalm* 23. 2. Search me, O God, and know my heart, try me, and know my thoughts, and ſee if there be any wicked way in me, and *lead* me in the way Everlaſting, *Pſalm* 139. 24.

The Spirit is the upholder of the people of God. Uphold me, prays *David*, with thy free Spirit, *Pſal.* 51. 12. Thro the Spirit they mortify the deeds of the body, *Rom.* 8. 13. The Spirit bears witneſs with their Spirits that they are the Sons of God, *Rom.* 8. 16. The Spirit helps their infirmities, teaches them to pray as they ought, and makes interceſſion for them with groanings that can't be be uttered, *Rom.* 8. 26. they receive the firſt fruits of the Spirit, *Rom.* 8. 23. they are waſh'd and ſanctified by the ſpirit of their God,

1 *Cor.* 6. 11. He is to them the earneſt of ſalvation, 2 *Cor.* 1. 22. they are changed into the ſame Image from glory to glory, even as by the ſpirit of the Lord, 2 *Cor.* 3. 18. they thro the Spirit wait for the hope of Righteouſneſs thro Faith *Gal.* 5. 5. He is to them the Spirit of Wiſdom and Revelation in the Knowledge of God, *Eph.* 1. 17. thro Chriſt they have acceſs by one Spirit to the Father: *Eph.* 2. 18. by the Holy Spi-it of God they are ſealed to the day of Redemption, and therefore are not to grieve him, which at once proves him to be a perſon and omniſcient: if he were not a perſon, how could they grieve him? and if he did not know their ſins, how could he be grieved at them? they purify their Souls in obeying the truth thro the Spirit, 1 *Pet.* 1. 22. He teaches them what to ſpeak when brought before Magiſtrates, *Luke* 12. 27. the love of God is ſhed abroad in their hearts by the Holy Ghoſt who dwells in them, *Rom.* 5. 5. They are renewed by the Holy Ghoſt, *Titus* 3. 5.

Having thus given you ſome of thoſe reaſons which the Orthodox have to produce in this point againſt *Arians*, *Socinians*, *Caſſiniſts*, *&c.* I ſhall proceed to conſider what Mr *Allen* has objected againſt it in that Chapter of his Book, which treats profeſſedly concerning the Holy Spirit. The *Socinians* and *Caſſiniſts*, according to this Author, do agree that it was this Holy Spirit that *moved* upon the face of the waters in the Creation: They grant the words it may be, but will they grant that this moving, whatever it be, was in order to the *production* of creatures. He goes

goes on: None of them queſtions whether he be *Holy*, 'tis plain from what he has already ſaid that his deſign is to *darken* Counſel, and to hide his Deceit in General Expreſſions. The difference between the Orthodox and the *Socinians* is whether the Holy Ghoſt moved upon the face of the waters as an *intelligent* and all-powerful principle of operation; and in this I am ſure they are not agreed: and as to the ſecond, 'tis granted on all hands indeed that this Spirit is holy, but the queſtion is whether he be *abſolutely* and *independently* holy, whether the *Holineſs* of this Bleſſed Spirit be the holineſs of a Creature, or the holineſs of the Creator; and this it ſeems are ſome of his Circumſtantial Differences that are not material, mentioned in page 27. There are ſeveral other matters mentioned as things wherein they are agreed, wherein he has diſcovered the ſame trifling ſpirit. But my deſign is not to expoſe him any further than what the vindication of the truth does neceſſarily require.

The difference, as he ſtates it is this, whether the Holy Spirit be of the *Eſſence of the moſt High* from Eternity; but where does he find the *Trinitarians* have ſo expreſſed themſelves; the difference I take to be this, whether the Holy Spirit be *by nature* God from all Eternity, or a Creature, as ſome of the *Socinians* hold, or the *power and efficacy of God* in his operations, as others of them tell us, the Adverſaries of the truth being very much divided in their opinions about this matter; and whether from the Revelations this Bleſſed Spirit has made of his Nature, Eſſence and

Being, as also of his offices and works, it does not *plainly* follow, that he is the most high God, I leave to the judgment of the *impartial* Reader, and shall not repeat what I have already urged.

What he tells us, that *he who worships the most high God that created the Heavens and the Earth, worships this Holy Spirit as much as he that particularly names him*, is a miserable begging of the thing in question; for as he that transgresseth and *abideth* not in the Doctrine of Christ, *has not God*, 2d Epistle of *John*, v. 9. so by a parity of reason, he that transgresseth and abides not in the Doctrine of the Holy Ghost, he is in no whit better condition; and since 'tis plainly declared in the Holy Scriptures, that the Father, Son and Holy Ghost created the Heavens and the Earth, whoever denies either of these to be intelligent Almighty principles of Operation, and especially those who believe the 2d and 3d persons to be Creatures, between whom and the Creator there is an Infinite distance, *have not the true God*, and consequently can never worship him in an acceptable manner.

He adds, that what the *Holy Ghost* is with respect to his Essence, the Scripture does not *expressly* declare: he might with as much reason have made the same affirmation concerning the Father and the Son, for these three are one, and there is no other way of coming to the knowledge of the Father and the Son, than by those *names* and *titles* which the Scripture gives to them, and those *acts* and *works* which it ascribes to them; and if any or all of these prove the Father to be *God by nature*

and

and eſſence, they prove the Holy Ghoſt to be ſo by a *parity* of Reaſon.

The *diſtinguiſhing* of the Holy Ghoſt from the Father with *reſpect to his perſon*, does not at all imply that he is different from the Father with *reſpect to his Eſſence*; and the ſame may be ſaid with reſpect to his office, wherein this Holy Spirit voluntarily condeſcends to be the Sanctifyer, Comforter, Guide and Director of all the people of God, in all ages, conditions, circumſtances and places; and 'tis with reſpect to *that office* that 'tis affirm'd of him, *John* 16. 3. that when he comes he *ſpeaks not of himſelf*, but what he hears. He does not *ſpeak of himſelf*, that is, he does not ſpeak of himſelf *alone* without a *Commiſſion and Warrant* from the Father and the Son, in the *Execution* of that Bleſſed office, wherein he voluntarily *condeſcends* to be the great Sanctifyer, Preſerver and Comforter of all the Children which the Father has given to Jeſus Chriſt. The Holy Ghoſt may be ſaid not *to ſpeak of himſelf*, as Chriſt is ſaid not *to come of himſelf*. Now we all know that Chriſt came *voluntarily* and freely, and in this ſenſe came of himſelf: the law of the Father was written in his heart, *Hebr.* 12. 8. And therefore in the volume of the Book it was written of him, that he delighted to do his will; but the meaning is, he did not come without the Father's *authority* and *approbation*; and in this ſenſe the Holy Ghoſt does not *ſpeak of himſelf*, that is, not of himſelf *alone*, without the *authority* and approbation of the Father and the Son, who jointly concurr'd with him in the execution of his office, for bringing about the Sancti-

Sanctification and Salvation of all the Heirs of Glory; ſo likewiſe in *John* 5. 31. Chriſt ſays, if I bear *witneſs of my ſelf*, my witneſs is *not true*, which words muſt neceſſarily be underſtood only of the principal deſign of his coming into the world, which was to glorify the Father upon Earth, and to finiſh that work which he gave him to do; and accordingly he declared 'twas his *meat and drink* to do the will of the Father that ſent him; but if we take the words in their *utmoſt latitude*, without any reſtriction or limitation, they impeach the truth and authority of many other Scriptures wherein Chriſt does bear witneſs of himſelf, as thoſe wherein he witneſſes himſelf to be the good Shepherd, the true Vine, the light of the World, the living Bread, and finally, the Way, the Truth and the Life; and ſo in like manner the Holy Ghoſt frequently ſpeaks of himſelf, and particularly when he witneſſes himſelf to be the Author, Inditer and Inſpirer of the Scriptures, and ſeparates Miniſters to his own work and ſervice, and therefore that Text which tells us that the Holy Ghoſt ſhall not ſpeak of himſelf, muſt be underſtood in a ſenſe agreeable to other Scriptures, *viz.* that he does not ſpeak of himſelf alone, without the warrant and approbation of the Father and Son. Again, this Bleſſed Spirit ſhall not ſpeak of himſelf, becauſe his work and buſineſs in the office to which he has voluntarily condeſcended, is to glorify Chriſt, and to take of the things of Chriſt and ſhew them to his Faithful Diſciples and Followers.

The

The Holy Ghoſt ſpeaks not *of himſelf*, but what *he hears*, and this our Author brings as a Reaſon why we are not *to worſhip* him as the moſt high God. We have before proved that the Holy Ghoſt knows all things, and that he knows them in the ſame manner as the Father does, and ſhall make no repetition. The mind of Chriſt in this Text ſeems to be no more than this, that the Holy Ghoſt will in the execution of his office, as the great Comforter and Sanctifyer of all the Children of God, declare nothing but what is *exactly* correſpondent to that Covenant that was mutually agreed on before the world began, between the perſons in the Bleſſed Trinity, about the Redemption and Salvation of loſt ſinners. He ſpeaks what he *hears*: The words are ſpoken after the manner of men, God, as one ſays in ſuch expreſſions, *comes down* to us to bring *us up* himſelf, and therefore the words are to be underſtood in a ſenſe becoming the Divine Majeſty of the Holy Ghoſt, and do no more prove that his knowledge is by *Information* from another, than the Fathers being ſaid to *ſearch* Jeruſalem *with Candles*, implies *previous ignorance* to that ſearch; ſo when thoſe that feared the Lord ſpake often one to another, 'tis ſaid the Lord *hearkened* and *heard*, *Mal.* 3. 16. Can we ſuppoſe that he who knows our thoughts afar off has any need of hearkening to inform himſelf of them; God forbid that ſuch a thought ſo unbecoming the omniſcience of God, ſhould ever come into our minds, it remains then that Chriſt in this Text, ſpeaking in a way of condeſcention to our weak-

neſs,

neſs, informs us, that the Holy Ghoſt when he comes, ſhall ſpeak nothing but what is exactly agreeable to the mind and will of the other perſons in the Bleſſed Trinity, and directly ſuitable to their gracious Deſigns.

And whereas our Author adds, that the Holy Ghoſt is diſtinguiſh'd from the moſt High God as a Meſſenger ſent from him; I anſwer, that the Holy Ghoſt is never diſtinguiſht from God *Eſſentially taken*, but from *God perſonally taken*; that is, the *Perſon* of the Holy Ghoſt is diſtinguiſht from the *Perſon* of the Father and the *Perſon* of the Son, and what this makes for our Authors purpoſe, is beyond my weak capacity to imagine.

This Phraſe of ſending the Holy Ghoſt, reſpects properly his Works, Gifts, Operations and Effects, in the diſpoſal whereof, he acts in a way of abſolute Soveraignty, and makes his own Will the Rule of his Actions, as I have before proved, which would be intolerable arrogance and preſumption in any Creature. Neither can the Holy Ghoſt, who is preſent every where, be properly ſaid to do any thing, which neceſſarily implies a local motion.

His *concluding* piece of *Sophiſtry* is, that it is the Spirit that makes *unutterable Groans and Interceſſion* for us to the *moſt High God*, and not the *Moſt High* that makes interceſſion for us to the *Moſt High*; the place he intends is *Rom.* 8. 26. where 'tis ſaid, that the Spirit helpeth our Infirmities, for we know not what to pray for as we ought, but the Spirit it ſelf makes *Interceſſion* for us, with Groanings that cannot be utter'd; obſerve, the Spirit makes Inter-

Interceſſion for us *as he helps* our Infirmities, and our Infirmities in this matter are double. 1. With reſpect to the things we ought to pray for, we know not *what* to pray for, and 2dly, we know *not how* to pray in a right manner, or to work up our Hearts to ſuitable Frames in Prayer: In the firſt of theſe reſpects, the Spirit *helps* our Infirmities by *Enlightning* our Underſtandings; and in the ſecond, by *Exciting* our Affections, and filling the Soul with *unutterable Groans* after thoſe ſpiritual Bleſſings, of whoſe Beauty and Excellency, the Soul has by his powerful working had ſome view, taſte and participation; thus the *preparations* of the Heart in Man, as well as the anſwer of the Tongue, is from the Lord, *Prov.* 16. 1. And this is the Hope and Expectation of every true Chriſtian, that God will prepare his Heart, and cauſe his Ear to hear, *Pſal.* 11. 17. which is the ſame in effect with this, thou *the moſt High God* wilt by thy powerful and efficacious Grace *help our Infirmities*, by *enabling* us to *Interceed* with thee in an *acceptable* manner, and ſo mayſt in ſome ſenſe be ſaid to *Interceed for us* to thy ſelf; as a Man who enables a Bankrupt, or any other inſolvent perſon to pay a juſt Debt, may be ſaid properly enough to pay it himſelf, and this is no other than the Language of the Church, Lord, thou haſt *wrought all our works in us*, and ſurely this great work of teaching us to Pray or make Interceſſion to God, by pouring out upon us the Spirit of Prayer and of Supplication is not excluded; and thus we ſee that the Spirit makes innterceſſion for us, by enabling us to interceed to the *moſt High God*, that

that is, to Father, Son and Holy Ghoſt; for each of theſe three Perſons is by *Nature* and *Eſſence* the moſt High, and conſequently the *proper Object* of our Adoration.

Having thus removed what our Author has to object againſt the *Eternal Deity* of the Holy Ghoſt, and that *worſhip* and *obedience* that is due unto him as ſuch, I would ſeriouſly caution *our Author* and *all others*, who have made *Shipwrack* of theFaith in this *Fundamental* point, that they have a *Care* how they *ſpeak or write* a word againſt the Holy Ghoſt. I ſhall only mention one Scripture, which well conſidered, is enough to *looſe the Joints* of the Loyns of all thoſe who are guilty in this reſpect, and to cauſe their Knees like *Belſhazzar*, to ſmite one againſt another. They are the words of Truth it ſelf, *Matth.* 12. 31, 32. Whoſoever *ſpeaketh a word* againſt the Son of Man it ſhall be forgiven him; but whoſoever *ſpeaketh againſt* the Holy Ghoſt it ſhall not be *forgiven him*, neither in this World, nor in the World to come.

I ſhall now proceed to anſwer our Authors Objections againſt the worſhip of Chriſt as the moſt High God, which Objections are contained in the 28th, 29th, 30th and 31ſt pages of his Book.

Mr. *Allen* poſitively denies that Chriſt is to be worſhipped, as one deſerving Honour and Obedience, upon the account of his having *Originally* all *Power* and Authority dwelling *Eſſentially* in him, and he the *Supream-giver* of it unto others.

Our pretended *Trinitarian* has not any where more warily expreſs'd himſelf then here. We ſay

ſay that Chriſt was all *power* and authority *originally in himſelf*, conſidered as the ſecond perſon in the Bleſſed Trinity, and is the ſupreme giver of it to others; and the like we affirm of the Father and the Holy Ghoſt. Now that Jeſus Chriſt conſidered *as God*, has all *power* and *authority* dwelling *originally* and *eſſentially* in himſelf, I prove from *John* 5. 23. where Chriſt tells us, that it is the Fathers Will that all men ſhould honour the Son as they honour the Father; from whence it follows with the cleareſt Evidence, that Chriſt is to be worſhipped as having all *power* and *authority* dwelling *originally* and *eſſentially* in himſelf, becauſe the *Father* is ſo to be worſhipped. His *Socinian* Brethren believe, that Chriſt is a Creature, and if that be his opinion too, I don't admire at his denial of that worſhip and ſervice to Jeſus Chriſt which is due to the Creator alone. Let a *Creature* be exalted to never ſo great a heighth of *Dignity* and *Excellency*, yet he advances not *one ſtep* nearer to the *Dignity* and *Excellency* of God, becauſe there is no proportion between that which is *Infinite*, and that which is limited and *Finite*. If then Excellency and *prehemminence* be the cauſe of worſhip, and the diſtance between the excellency of God, and that of the moſt excellent and highly advanced Creature be infinite, it is impoſſible that the reſpect and worſhip due to them, ſhould be of the ſame kind with that Divine and Religious adoration due to God, whereof the Infinite, Excellency and Perfection of his nature is the formal cauſe. For to whomſoever this Religious and *Divine adoration* is *aſcribed* and

addreſſed, we do thereby acknowledge to be in him all the Divine Perfections, which if he be not God by Nature is groſs Idolatry, if therefore our Bleſſed Saviour is but a Creature, and yet pretends that by a Divine command, he is to be worſhipped and honoured with the ſame Divine Honour as we Honour the Father, I cannot ſee how theſe men can avoid this horrible conſequence, that Jeſus Chriſt by requiring that worſhip to be paid to him that is due to the Infinite God, has (upon this helliſh ſuppoſition) proved himſelf to be worſe than *Mahomet*, and the moſt Grand promoter of Idolatry that ever yet appeared in the world; and thus we ſee what a direct tendency there is in the *Socinian* Hypotheſis, to make men Deiſts or Atheiſts; for who is not aware of the intollerable injuſtice and unreaſonableneſs of ſuch a command as requires us to believe a finite Creature, to be poſſeſt of all the infinite and boundleſs perfections of the Deity, and to honour and adore him as ſuch.

'Tis altogether fooliſh and impertinent to object as our Author does, that Chriſt is to be worſhipped as *one receiving power* and authority from *another*, ſince this power and authority is not put intirely into his hands, as God, abſolutely conſider'd, but as Mediator, and the committing or aſſigning over this power and authority to Jeſus Chriſt by the Father, is *one motive* to our paying Divine homage and adoration to him, but is not the *formal reaſon* of it, ſince that ariſes only from his Divine Excellencies and Perfections; for ſhould we ſuppoſe his Mediatorial Kingdom to be the formal reaſon of our worſhip

ſhip and adoration, then when that ceaſeth we muſt ceaſe to worſhip him; but the formal reaſon of our Worſhip can no more ceaſe, than God can ceaſe to be God. I am the Lord thy God, *Exod.* 20. 2. There's the formal reaſon of Worſhip, which brought thee out of the Land of *Egypt*, there's an Important motive to it; the Children of *Iſrael* were bound to worſhip God, becauſe he is the Lord their God; if he had never brought them out of the Land of *Egypt*, 'tis the Deity of Chriſt that is the Formal and Fundamental Reaſon why we ſhould worſhip him: But if we diſown this, and deny him to be over all God bleſſed forever, all other Reaſons and Motives can never afford a ſufficient Cauſe or Warrant of our Devotion. His Mediatoral Kingdom, as I have ſaid before, ſhall be reſigned to the Father; but that Dominion that he as God has over his Creatures, will run parallel with an Endleſs Eternity, and this the Holy Ghoſt witneſſeth, *Heb.* 1. 8. But to the Son he ſaith, *Thy Throne O God is for ever and ever*, a Scepter of Righteouſneſs is the Scepter of thy Kingdom; obſerve the diſplay the Holy Spirit makes of the *Infinite* and *Boundleſs Perfections* of the Son of God, in the firſt Chapter of that Epiſtle; but before I come to that, let the Reader obſerve how the Apoſtle begins the 2d Chapter. Therefore ſays he, we ought to give the *more earneſt heed* to the things that we have heard; Wherefore? Becauſe in the Chapter before he told had us, that God has ſpoken to us in theſe laſt days *by his Son*; and who is this Bleſſed *Son of God*, that we ſhould Honour and Adore him? Let the Holy Ghoſt

anſwer, He is the Heir of all things, *ver.* 3. He who in the beginning laid the Foundation of the Earth, and the Heavens are the work of his Hands; and as he made them at firſt, ſo in the end of time he will fold them up as a Garment; wherefore let all the World ſtand in awe of him, and all the Nations that he has made worſhip before him: He whoſe Throne as God is for ever and ever; He who is the Brightneſs of his Fathers Glory, and the Expreſs or exact Image of his Perſon, *ver.* 2. The Brightneſs of his Fathers *Eternity*, the Brightneſs of his Fathers *Immutability*, the Brightneſs of his Fathers *Immenſity*, the Brightneſs of his Fathers *Infinite Wiſdom*, Infinite *Power*, Infinite *Goodneſs*, and therefore it is *Impoſſible* that he ſhould be a Creature in all reſpects; for how can a *Finite Creature* be the *Brightneſs* of the *Glory* of an *Infinite God*? How can a *crawling Worm*, leſs than nothing, be the exact Image of an Infinite and Incomprehenſible Being? ſo that here we ſee the formal Reaſon of our paying divine Honour and Adoration to the Son of God, even his divine Excellencies and Perfections, *for which all the Angels of God* worſhip and adore him; and if the Heavenly Hoſt, the Cherubims and Seraphims above cover their Faces, and pay their Adoration to him, as the Holy, Holy, Holy Lord God of Hoſts, *Iſa.* 6. 3. compared with *John* 12. 31. well then may the Worms of the Earth fall down before him, they have a Glorious Company indeed to join with; and who would not be deſirous of their Society: Another motive which the Holy Ghoſt adds, why we ſhould obey the Lord Jeſus Chriſt is, be-

Because he has by himself purged our sins, he has bought us with a Price above Rubies, a Price beyond all valuation; not with corruptible things, as Silver and Gold, but with his own most precious Blood; wherefore let us live to him, who died for us and rose again.

But, that I may not leave the least doubt or Scruple upon any Man's mind in this matter, let us consider farther, that antecedent to the Incarnation of Christ, and many hundred years before his Exaltation, the command was given to worship and adore the Son of God; Kiss the Son lest he be angry, and ye perish from the way: when his Wrath is kindled but a little, blessed are all they that put their trust in him, *Psal.* 2. 12. *Beware* of him and *obey his Voice*; provoke him not, for he will not *pardon your* Transgressions, for my *Name* is in him, *Exod.* 23. 21. Long before he came into the World, he was prayed unto by good old *Jacob*, *Gen.* 48. 16. The Angel that redeemed me from all Evil bless the Lads, and let my Name be named upon them, and the name of their Fathers *Abraham* and *Isaac*, and let them grow into a Multitude in the midst of the Earth: Here you must suppose this Angel to be the Lord Jesus Christ, or you must suppose that *Jacob* was in his last Moments a most gross Idolater; and when God brought his only begotten Son into the World, he saith, let all the Angels of God *worship him*, from all which places 'tis as clear as the Sun, that the Exaltation of Jesus Christ to this Mediatoral Kingdom, is not the formal Reason why Divine Worship and Adora-

tion ſhould be paid to him, ſince we have Commands for, and multiplied Inſtances of ſuch Adoration paid to him before his Exaltation, as the Reader will find before he has gone through this Paper.

He next proceeds to a wild aſſertion, that *allowing* Chriſt to be *Eſſentially* God, yet it does not follow, that we are to pay our *Adorations* to him as the moſt High: Strange! If Chriſt be *Eſſentially God*, then there is the *ſame reaſon* and obligation upon us to honour the *Son*, as there is to honour the *Father*; ſo that here our Author has *undermined* the foundation of all Religion, in order to ſerve his own Hypotheſis; and like *Solomon*'s Madman, ſcatters Firebrands, Arrows and Death. His Reaſons for it are *as wild* as the *Aſſertion* it ſelf: His Buſineſs is to prove, that allowing Chriſt to be Eſſentially God, yet it follows not from thence, that we are to pay our Devotion to Chriſt *as the moſt High*. His firſt Reaſon is, that *Peter* aſſerts *all* that is *material* concerning *Chriſt* in his firſt Sermon, and yet ſpeaks not one word of his being Eſſentially God, which reaſon is falſe.

1. Becauſe, if *Peter* had declared all that was material concerning Chriſt, all further declarations of him were altogether impertinent. Again, 'tis Falſe, becauſe *Peter* ſpeaks not a word in this Sermon of Chriſt's *Interceſſion*: and I hope Mr. *Allen* will not ſay that that is not *material*, or which is all one, needleſs and ſuperfluous.

2. This Reaſon is altogether *fooliſh* and impertinent becauſe the Author endeavours to diſprove, what he had before granted, and bring

brings Reaſons for his ſo doing; he tells us, *Peter* omits no *material thing* concerning Chriſt, and yet ſays not one word of his being Eſſentially God moſt High, therefore in the opinion of this unhappy Man, 'tis not material for us to know, whether Chriſt be *Eſſentially* God moſt High, or to be *worſhipped* as ſuch; but how this proves, that allowing Chriſt to be Eſſentially God, yet it does not follow from thence, that we are to pay our Devotion to him as the moſt High, I leave to his Brethren of *Socinus Perſwaſion* to demonſtrate.

3. His Reaſon is contradictory to it ſelf, for he *acknowledges* what he would endeavour to *diſprove*, *viz.* that *Invocation*, one of the principal parts of Religious Worſhip, is *due* to Chriſt, and that a promiſe of Salvation is annexed to it; he ſpeaks of Chriſt's Merits, ſays our Author, and adds, they that *call upon him* ſhall be ſaved. Now, if to pray to Chriſt be not to worſhip him as God moſt High, I muſt confeſs, I know not what is ſo.

4. *Peter* in his Sermon *ver.* 17 tells us, that God promis'd to *pour out* his Spirit upon all Fleſh, and in the 33d *ver.* that Chriſt having received of the Father the promiſe of the Holy Ghoſt, hath *ſhed* him forth, from whence it's plain that Chriſt is God, otherwiſe it would no more follow, that God *poured out the Spirit*, becauſe Chriſt pour'd him out, then it will follow, that Mr. *Allen* is the Author of this Book, becauſe I writ it.

5. The force of his Reaſon is this, granting that Chriſt is Eſſentially God moſt High, yet it does not follow, that he is to be worſhipped as the moſt High, becauſe *Peter* in

in his firſt Sermon takes no notice either of the one or the other, which is juſt as if any any man ſhould be ſo mad to affirm, that there is no ſuch thing as *Juſtification* by Faith, becauſe there is no mention of it in the firſt of *Geneſis*.

6. *Peter* tells us in his Sermon, that Chriſt who was *David*'s Son was *David's Lord*; which could not be, if he were no more than an Exalted Creature, and had no Being when theſe words were written, as his Brethren the *Socinians* would perſwade us.

He names 3 or 4 places more, which at preſent I ſhall not turn to; they are of the ſame nature with his firſt Quotation, and all I ſhall ſay to him at preſent is, that I can eaſily find a hundred places, wherein there is not a word of the Fathers being the moſt High God, or that he is to be worſhipped as ſuch, therefore his Reaſon, if it proves any thing, proves too much, and is therefore good for nothing; for 'twould be eaſie at that rate of Arguing, to prove that there is no God at all.

His 2d Reaſon, that though we ſhould grant that Chriſt is Eſſentially God moſt High, yet he is not to be worſhipped as ſuch is, becauſe, as *he is Chriſt*, he is diſtinguiſhed from God, and an *Officer* under him, and ſays, that the Father is greater than He. He adds, that the Scriptures direct us to underſtand his Office, neither doth Chriſt any where direct us to worſhip him as the moſt High, but we are to pray, and to give thanks, and pay our Homage to the moſt High through Jeſus Chriſt. To this I anſwer firſt, that if being diſtinguiſhed from God, as perſonally conſi-

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ſidered, proves that the Son is not Eſſentially God, then the diſtinguiſhing the Father from God, perſonally conſidered, equally militates againſt the Godhead of the Father, who is twice as I remember ſo diſtinguiſhed, and therefore this Dram of his Cordial Water, (for ſo he calls the Doctrine of his Book, in his Epiſtle to the Reader) is to be abhorr'd as deadly Poyſon.

2. The diſtinguiſhing of the Son from the Father as an Officer under him, proves an *Inequality* of Office, which may very well conſiſt with an *Equality* of Eſſence; if to be in the *form* of a Servant is to be really a Servant, then to be in the *form* of God is to be really God. Now he who was in the form of God, and equal to him, by a voluntary condeſcention became the Father's Servant, for the bringing about the glorious deſign of our Redemption, but did not ceaſe to be God, when for our ſakes he became Man: He is equal to the Father with reſpect to his Godhead, Inferior to the Father with reſpect to his Manhood; and whereas he adds, that Chriſt never requires us to worſhip him as the moſt High, he is therein guilty of a manifeſt Falſity, becauſe, as I have before proved, Chriſt required us to honour him as we honour the Father, and tells us, that he and the Father are one.

And whereas this Author adds, that we are to pray, and to give Thanks, and pay our Homage to the moſt High *through* Jeſus Chriſt, I readily grant it, though with this diſtinction, that Jeſus Chriſt in this matter is to be *conſidered* as Mediator, and not abſolutely as God.

2. If

2. If we are to pray, and to give thanks, and perform our Homage to the moſt High through Chriſt, as the New and Living way conſecrated for us, then I ask Mr. *Allen* where he can *find* this direction in the *Lord's Prayer*; and if he cannot find it there, as I am ſure he cannot, then he is guilty of a groſs ſelf-contradiction, for thus he Argues towards the end of the 2d Collumn; if diſtinguiſhing of the Perſons in Prayer were a Duty or Material, he means during Chriſt's Exaltation, or he ſays nothing to the purpoſe, then our Saviour would have inſerted it in his Directory, ſince he there gives an account of all the material points of Prayer: I alſo might as well take the liberty to argue after the ſame manner, and ſay, if Praying, Thankſgiving, and paying our Homage to the Father through Jeſus Chriſt, were a Duty or material, our Saviour would not have omitted it in his Directory, which gives an account of all the material points of Prayer, and yet ſays not one word of this; and therefore paying our Homage to the moſt High through Jeſus Chriſt, is not a duty nor material, and conſequently frivolous and ſuperſtitious; and thus I have pull'd this Argument, drawn from the Lord's Prayer againſt the worſhip of Jeſus Chriſt, upon his own guilty Head: This is certain, and every body muſt ſee it, that if we take the Lord's Prayer for an exact form, which we are not to vary from in the leaſt under the *times of the New Teſtament*, nor look for any further Direction in the Scripture, than praying to God through Jeſus Chriſt, muſt needs be ſuperſtitious, vain and frivolous, ſince

ſince we have no ſuch *direction* in this Directory, which yet our Author ſuppoſes to be ſo compleat, as to contain all the *material* points of Prayer: And I hope by this time he is convinced of the Vanity and Folly of taking any one part of Scripture, tho never ſo excellent, as a compleat Rule of Duty, in oppoſition to other Scriptures, or without being at the expence of time and pains, in comparing the one with the other.

God forbid, that any man ſhould think I go about to inſinuate, that going to God through Chriſt is not every Chriſtians Duty, I am ſo far from that, that I firmly believe, that ever ſince the Exaltation of Chriſt, no Duty is acceptable, without the expreſs mention of one or more of thoſe names, whereby the Son of God is diſtinguiſhed in the New Teſtament, from the other Perſons in the Bleſſed Trinity, whatever might be during the time of Chriſt's abode on the Earth. I know the Lord's Prayer is an excellent part of Holy Scripture, and that it contains ſeveral Excellent Directions for Prayer; but that it is ſo compleat a Directory, as nothing can or ought to be added to it, that I muſt confeſs I am yet to learn; it ſeems to me to be in a ſpecial manner deſigned for the time of Chriſt's abode upon Earth in the form of a Servant; wherein he makes it his peculiar work and buſineſs to Glorify the Father, as the Father does afterwards to Glorify the Son. Sure I am, that though our Saviour had given this form of Prayer to his Diſciples, and tho' I do not in the leaſt queſtion that they had often made uſe of it, yet he tells his Diſciples,

ples, *John* 16. 23, 24. Whatſoever you ſhall ask of the Father *in my name* he will give it you. Hitherto you have asked nothing in my Name, ask, and you ſhall receive, that your joy may be full. And to this agrees that excellent Rule, which the Holy Ghoſt gives us, *Col.* 3. 17. Whatſoever you do in *word or deed*, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him. I have been the longer upon this, becauſe it totally enervates all our Authors Objections drawn from the Lords Prayer.

And though this be true, that we are to offer up our Devotions to God through Chriſt, conſidered as Mediator, yet Chriſt conſidered as one *in Eſſence* with the Father, is the object of our Faith, Worſhip and Obedience, and as ſuch we are to *call* upon him, *worſhip* him, and put our *truſt* in him, as the Infinite Ocean of all Perfection, the Fountain of all *Good*, *Infinitely Wiſe*, *Almighty*, *Eternal*, *Omniſcient*, &c. as the Reader will ſee by and by.

Our Author had told us before in the 2d Column of the 29th page, that he would have none ſuppoſe that he denies the perſon of Chriſt to be Eſſentially God, yet, ſays he, it does not follow from thence, that we are to pay our Devotions to Chriſt as the moſt High. I have gone through two of his Reaſons for this Impious Aſſertion, and now I come to the third, which is, nothing is Chriſt but what was *anointed*, for Chriſt in plain *Engliſh* ſignifies *anointed*. Now the *Divine Eſſence* was not anointed, nor Incarnate; for who ſhould anoint it, unleſs we will ſay, the *Divine Eſſence* anointed the *Divine Eſſence* with the *Divine Eſſence*,

ſence, but how does this prove, that granting Chriſt to be Eſſentially God, yet we are not to worſhip him as the moſt High; or what aſpect has Chriſt being anointed to this matter? the anointing of Chriſt, *Acts* 10 and 28. is ſaid to be with the Holy Ghoſt and with Power, (a pregnant proof that the Holy Ghoſt is Eſſentially the moſt High God) and what is all this to the purpoſe? it does not at all follow from hence, that the Divine Eſſence anointed the Divine Eſſence with the Divine Eſſence, as Mr *Allen* fancies; but that the Holy Ghoſt, which dwelt without meaſure in Chriſt as the Eternal Son of God, and was equally the Spirit of the Father and the Son, qualified him as Jeſus of *Nazareth*, that is to ſay, as Mediator in the days of his Fleſh, to go about doing good; and this anointing, as it reſpects God the Father, I don't underſtand to be any thing elſe, than his Diſignation or Conſecration of the Lord Jeſus Chriſt, to the work and Office of a Mediator, ſo that the force of our Authors arguing lies thus; Firſt, Chriſt was *conſecrated* and *deſigned* by God the Father to be a Mediator; therefore allowing Chriſt to be Eſſentially God, he is not to be worſhipt as the moſt High.

2. The Holy Ghoſt, who is equally the Spirit of the Father and the Son, qualified Chriſt as Mediator to work Miracles; therefore granting Chriſt to be eſſentially God, yet he is not to be worſhipped as the moſt high. I have nothing to do any further here, but to deny the conſequence; and when this Cordial Waterman attempts to prove it, he ſhall be attended too. In the mean

time I leave him to lament the downfal of this fine piece of Pageantry, with which he ſeems ſo much tranſported. Whether Chriſt during his abode upon Earth, or ſince his aſcention to Heaven, declined to receive thoſe honours due to his Character, I ſhall ſpeedily take an occaſion to enquire.

I have already run beyond the Bounds at firſt allotted to this Paper, and therefore I muſt be very ſhort in what remains. The names of Son and Spirit, he ſays diſtinguiſh them from God. My anſwer to this is, that theſe names do not diſtinguiſh them from God Eſſentially conſidered, but from God perſonally taken, that is the Father; and he might as well argue, that becauſe the Son and Holy Ghoſt are frequently called God, therefore the Father is not God. 2d, He adds, that the Father is greater than Chriſt, but that I have anſwered already. He adds, the Son knows not the day of Judgment. I ask him then firſt, why he pretends to grant that Chriſt is Eſſential God, and yet muſters up his objections againſt it? and 2dly, that this Scripture, which proves Chriſt to be Man, does no more diſprove his Godhead, than thoſe which prove him to be God, diſprove his Manhood? In ſhort, that Text is to be underſtood of Chriſt as Man, for as God he knew all things, the fulneſs of that Spirit dwelling in him, whom the Apoſtle affirms to know all things, even the *deep things* of God; and conſequently the day of Judgment cannot be hid from him.

He adds, that the perſon that was nailed to the Croſs, cried out, my God,

God, my God, why haſt thou forſaken me? and was the Mediator between God and Man. and never required his Diſciples to worſhip him as the moſt high. As to the firſt, the Father is the God of our Lord Jeſus Chriſt, as he voluntarily took upon him the office of Mediator, and therein became the Fathers Servant, being under Law to him, and ſo the Father may be called his God in the ſame ſenſe, as Magiſtrates are called Gods, becauſe of that power and authority they have over their Subjects. This forſaking that Chriſt complains of, reſpects only the comforting not the ſtrengthening and ſupporting Influences of the Godhead.

It was only the humanNature of Chriſt that was nailed to the Croſs, and thus complained, and it was upon the account of Chriſt's voluntary humbling himſelf and taking upon him the form of a Servant, that the Father becomes the God of our Lord Jeſus Chriſt. 'Tis true, Chriſt is a *Mediator* between God and Man, but that does not at all diſprove his Godhead; for tho he is *David*'s Son according to the Fleſh, yet he is over all God bleſſed for evermore. 'Tis properly the Man Chriſt Jeſus, or Chriſt as Man, that is, the Mediator between God and Man. If Chriſt had not took upon him the Humane Nature, he could not have been a fit Mediator; and 'tis obſervable, that he who is called the one Mediator between God and Man, 1 *Tim.* 2.5. is called God our Saviour, in the 3d verſe the Mediator is not diſtinguiſhed from the one God ſimply and abſolutely, he being God as well as Man, but he is ſo diſtinguiſht

in a certain reſpect, that is, as Mediator; beſides, Mr *Allen* is to prove that the Father is called the one God in that Text, excluſive of the Son and the Holy Ghoſt, and not excluſive of the many Gods among the Heathens, which latter is the true intendment of this Text: It is the Man Chriſt Jeſus, or the Humane Nature of Chriſt, that is diſtinguiſhed from the one God in this Text, and not the Divine Nature, acording to which he is over all, God bleſſed for ever, *Rom.* 9. 5. And thus we ſee our Author, whilſt he Hypocritically pretends to grant that Chriſt is eſſentially God, goes from Mountain to Mountain, and from Hill to Hill, and leaves no Stone unturned to diſprove the Divinity of Chriſt, altho he has had no better ſucceſs therein, than *Baalam* of old, in his attempt to curſe *Iſrael*.

I ſhall now proceed to thoſe Commands, which enjoin us to pay thoſe Divine Honours to Jeſus Chriſt that are due only to the moſt High God, among which the initiating ordinance of Baptiſm deſerves the firſt place; and this is expreſly Enjoined to be performed in the name of the Father, Son, and Holy Ghoſt, *Matth.* 28. and thereby lays us under an equal obligation to the worſhip and adoration of the Son, as of the other Perſons in the Bleſſed Trinity.

The Holy Ghoſt ſpeaking by the mouth of *David*, Exhorts all Kings, and conſequently all People to place that Religious Truſt and Confidence in Jeſus Chriſt, which is due only to the moſt High God, *Pſal.* 2. 11. Kiſs the Son leſt he be angry, and ye periſh from the way: when his wrath is kindled but a little,

little, bleſſed are all they that put their truſt in him. Kiſſing the Hand or Foot of a Prince, is a mark of that affectionate Obedience which the Subject owes to his Soveraign, and with this Kiſs of Affection and Reverence are we to embrace the Lord Jeſus, as we would avoid Eternal Miſery and Deſtruction. Kiſs the Son leſt he be angry, and ye periſh from the way; for when his wrath is kindled but a little, bleſſed are all they that put their truſt in him; thoſe are bleſſed in time, and bleſſed to all Eternity, that thus worſhip and adore the Lord Jeſus, by placing a Religious truſt and confidence in him, and conſequently thoſe are in the utmoſt danger of Eternal Damnation who refuſe it.

'Tis true indeed, that we are forbid to put our truſt in Princes, or in the Sons of Men, for in them there is no help, *Pſal.* 46. 3. and that all thoſe are curſed who truſt in Man, and make Fleſh their arm, *Jeremy* 27. 5. Now if Jeſus Chriſt were no more than an exalted man, thoſe who truſt in him would make fleſh their arm and depart from the Lord, and conſequently the Holy Ghoſt would bleſs perſons in the *Pſalms*, and curſe them in *Jeremy*, for one and the ſame Fact, and conſequently like a fooliſh Builder, pluck down with one hand what he reared with the other: ſo eaſily and naturally does the Doctrine of the *Socinians* fall down into the dead Sea of Blaſphemy and Atheiſm.

Now nothing can be more plain than this, that our placing a Religious truſt and confidence in Jeſus Chriſt, is a part of that Divine honour and adoration that is due only to the

moſt High God, and that this is, ſo read *Iſa.* 26. 4. Truſt in the Lord for ever, for in the Lord *Jehovah* is Everlaſting ſtrength.

The next command for paying that worſhip and adoration to Jeſus Chriſt that is due only to the moſt high God, is that forequoted place, *John* 5. 23. where Chriſt tells us, it is the Fathers Will that ſent him, that all men ſhould honour the Son even as they honour the Father, and that he that does not ſo honour the Son honours not the Father that ſent him, which words are ſo plain and expreſs to our preſent purpoſe, that I ſhall leave the Reader to make his own Commentary upon them.

The next is *Heb.* 1. 6. When he brings his firſt begotten Son into the World, he ſaith, let all the Angels of God worſhip him; and if Angels, then certainly no rational Creatures, tho of a lower Rank, can be exempted from this Service; but if we for once ſhould ſuppoſe, with the *Socinians*, that Jeſus Chriſt is no more than a Creature of a lower Rank of Beings than they, tho exalted to the higheſt pitch of Eminency and Dignity, and had no Being before he was born of the Virgin, how unreaſonable muſt this command be, and how unlike the reſt of the Divine Laws, which tend to the Honour and Advancement of the Creature, and not to the Debaſing of them; for how can he be a proper and ſuitable Object of the Worſhip and Adoration of Angels, who had no Being, as theſe Men fancy, till about 4000 years after they were Created, and ſo was but as yeſterday in compariſon of them.

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In the 72 *Pſalm* there are ſeveral Prophecies of what ſhall be the Practice, as well as Duty, of Chriſtians, with reſpect to Jeſus Chriſt, in the laſt Age of the Church, I mean under the Goſpel Diſpenſation, *ver.* 5. 'tis ſaid of him, that all Kings and all Nations ſhall bow down before him, and ſerve him; and that they ſhall fear him ſo long as the Sun and Moon endures throughout all Generations; that he ſhall deliver the Needy when he cries, the Poor, and him that hath no helper; and in ſuch a condition are all the Apoſtate Children of *Adam*; and therefore it is their indiſpenſible Duty as well as Intereſt, thus to cry unto the Lord Jeſus Chriſt, and to truſt and depend upon him, as one that has Power as well as Inclination to help them; and that knows the Meditations of their Hearts, as well as the words of their Mouths, and for that reaſon their Tongues ought to be every day full of the high Praiſes of Chriſt, *ver.* 15. in theſe things conſiſts the very Life and Spirit of all Religious Worſhip and Adoration; and ſince Chriſt claims them all as his due, it unavoidably follows, that he is by Nature and Eſſence the moſt High God, unleſs by an unparallel'd Impiety and Ingratitude, we ſink him below the vileſt of Men.

And becauſe I am obliged to move in a very narrow Sphere, I deſire the Reader diligently to compare *Heb.* 3 with *Pſal.* 95. where he will find that Jeſus Chriſt, the Apoſtle and High Prieſt of our Profeſſion is the Lord our Maker, and that as ſuch, we are to worſhip, bow, and kneel before him, and ſing Pſalms unto him, *&c.* and that it was he that was

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grieved 40 Years with the Children of *Iſrael*, and thereupon ſware in his wrath, that they ſhould not enter into his reſt.

'Tis worth our obſervation, that praying to Chriſt makes ſuch a Figure in the Character of a true Chriſtian, that he is ſeveral times deſcribed by it in ſacred Story. *Saul* before his Converſion, had Authority from the Chief Prieſts to bind all that *called upon the name of* the Lord Jeſus, as you may ſee *Acts* 9. 12, 17. and after his Converſion he directs an Epiſtle to all ſuch as in every place *call upon the name of the Lord Jeſus Chriſt*, 1 *Cor.* 1, 2. The Father of the Child poſſeſt with the Devil cries out to him with Tears, Lord, I believe, help thou mine unbelief, *Mar.* 9. 24. and was acepted, *ver.* 25. The Diſciples pray unto him in the like terms, *Luk.* 17. 5. Lord encreaſe our faith. *Thomas* adores Chriſt in acknowledging him to be his *Lord* and his *God*, *Joh.* 20. 28. and this Chriſt owns as a true confeſſion of his Faith, and pronounces them *Bleſſed*, who *thus Believe* in him, *ver.* 29. and conſequently they are under Chriſt's *heavy Curſe*, who do not thus believe. The Seraphims worſhip Chriſt as the Holy, Holy, Holy Lord God of Hoſts, and cover their Faces, as you may find in *Iſa.* 6. 3. compared with *Joh.* 12. 41. and this is the approved practice of all the Inhabitants of the happy Regions above, *Rev.* 5. 11, 12, 13. And I beheld and heard the voice of many Angels round about the Throne, and the Beaſts and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voice, worthy is the Lamb that was ſlain,

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to receive *Power* and *Riches*, and *Wiſdom*, and *Strength*, and *Honour*, and *Glory*, and *Bleſſing*, and every Creature which is in Heaven and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that is in them heard I, ſaying, *Bleſſing* and *Honour*, and *Glory* and *Power* be unto him that ſitteth upon the Throne, and unto the *Lamb* for ever and ever; from this excellent Portion of Holy Scripture we may learn, that thoſe who worſhip and adore the Lord Jeſus Chriſt, have Fellowſhip and Communion therein with an innumerable Company of Angels, and the Spirits of juſt Men made perfect; and conſequently, that thoſe who deny to pay this Religious worſhip and adoration to Jeſus Chriſt, and teach Men ſo, have therein Communion with Devils, *Jews*, *Infidels* and *Mahometans*, and conſequently are altogether unfit for Society or Communion with any other. The Diſciples worſhipped Chriſt after his aſcenſion into Heaven, *Luke* 24. 52. *Peter* worſhipped Chriſt, by acknowledging his Divine Power, as that by which he wrought a miraculous Cure upon *Eneas*, after he had kept his Bed eight Years. *Eneas*, *Jeſus Chriſt maketh thee whole, ariſe*, &c. *Act.* 9. 34. *Stephen* dyes calling upon Chriſt, and committing his departing Soul into his hand, and that too at a time, when he was filled with the Holy Ghoſt, and conſequently could not be miſtaken in the proper object of his Invocation, *Acts* 7. 59. The beloved Diſciple worſhips Chriſt, by acknowledging him to be the true God and Eternal Life, 1 Ep. of *John*, 5. 20. *Paul* prays to Chriſt for Spiritual bleſſings, 2 *Theſ.* 2. 17, 18. Now our *Lord Jeſus Chriſt*

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Chriſt himſelf, and God our Father, who hath loved us, and hath given us Everlaſting Conſolation and good hope thro Grace, *Comfort* your hearts, and *eſtabliſh you in every good word and work*. The ſame Apoſtle alſo worſhips Chriſt by offering up his Thankſgivings in theſe terms. I *thank Chriſt Jeſus* our Lord, who hath *enabled me*, for that he counted me faithful, putting me into the Miniſtry, 2 *Tim.* 4. 22. He alſo prays to Chriſt *to direct his journey* to the *Theſſalonians*, 1 *Theſ.* 3. 11. he *truſts* alſo in Chriſt Jeſus, that he ſhould ſend *Timotheus* ſhortly to the *Philippians*, *Phil.* 2. 19. and prays that the Lord Jeſus Chriſt would be with the Spirit of *Timothy*, 2 *Tim.* 4. 22. *John* the beloved Diſciple worſhips Chriſt in that notable Doxology, *Revel.* 5. 6. Unto him that loved us and waſhed us from our ſins in his own Blood, and has made us Kings and Prieſts to God and his Father, to whom be Glory and Dominion for ever and ever. I ſhall conclude with the 2 laſt verſes of the *Revelations*, which contain two Petitions to Chriſt. He that teſtifies theſe things, ſaith, ſurely I come quickly. *Amen*. Even ſo, come Lord Jeſus. The grace of our Lord Jeſus Chriſt be with you all. *Amen*. The Remaining Part of Mr *Allen*'s Objections againſt the Eternal Deity of the Son and Holy Ghoſt, and that Religious Worſhip and Adoration that is due to them as ſuch, ſhall be conſider'd when God gives an Opportunity.

FINIS.